THE LIGHT OF TRUTH
OR
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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page 175.*)

SECOND ADHYAYA.

Adhikarana. I.

If (you urge that) it would lead to the fallacy of making no room for the smriti, (we reply) no. because (otherwise) it would lead to the fallacy of making no room for the other smritis. (II. i. 1.)

It has been shewn that all Vedântic texts as well as the smritis which are consonant with their teaching, point, as the main drift of their teaching, to the most highly merciful Si'va, the Parabrahman, who is Existence, Intelligence, and Bliss in His essential nature; who by nature is omniscient, omnipotent, and so on; who has been defined by His occasional attributes, that He is the Being from whom the universe is born, and so on; who is distinct from all, the Atman of all; who voluntarily assumes the beautiful form, divers-eyed, dark and yellew, dark-necked, and so on; and who is known by such specific designations as *Bhava, S'iva, Mahâdeva, Paramesvara.* Now, this adhyâya is intended to answer objections on the ground of the said construction being opposed to the smritis and arguments which point to a different conclusion from that of the vedânta.

The main subject of discussion in the whole of this adhyâya is the construction of the Vedânta made out in the preceding adhyâya.

First a doubt arises here as to whether the vedic teaching thus made out has to be modified or not in accordance with the teaching of the Sânkhya-smriti.—How?—The Veda teaches that Brahman is the cause of the universe, while Kapila's smriti declares Pradhâna to be the cause of the universe. Kapila is indeed, one of great wisdom (*tapas*), and, therefore, his word, too, is an authority. And the Blessed Veda is the Sovereign authority of all and cannot so much as smell of untruth. Accordingly a doubt arises as to which of them should prevail against the other.

(Pûrvapaksha:)—Now, the Sânkhya-smriti serving no other purpose, is stronger in its claim to be considered as an authority in this matter; whereas, the

Veda serves its purpose as teaching Dharma (ritual) and is therefore weaker in its claim. Thus it is but right to modify the Vedic teaching in the light of the smriti.

(*Siddhânta* :)—We say, no.—Why ?—Because, other smritis, such as that of Manu, which are unopposed to the Veda, would then receive no recognition. To the Sânkhya-smriti whose foundations lie in a sruti of which the very existence has to be inferred from the existence of the said smriti, the orthodox enquirer should prefer that smriti which says "waters alone did He create in the beginning, and in them did He cast His energy,"* and thus declares that Brahman is the cause, as taught in the now extant srutis such as the following :

" He saw the Hiranyagarbha being born."†

And because it is not found (in the Smritis) of others. (II. i. 2.)

Since Kapila's doctrine that the Prâdhâna is the cause of the universe etc., is not recognized in the smritis of the omniscient teachers such as Manu, it is but right to say that the doctrine of the Pradhâna has no foundation in the sruti. Hence no necessity for modifying, in the light of the Sânkhya-smriti, the given construction of the vedic teaching.

Adhikarana 2.

Thereby has Yoga been answered. (II. i 3.)

The Smriti of Hiranyagarbha, too, which treats of the means of attaining yoga speaks of the Pradhâna as the cause; so that a doubt arises as to whether the construction of the vedic teaching has to be modified or not in the light of that smriti, though it has to undergo no modification such as may be caused by its opposition to the Sankhya-smriti declaring that the Pradhâna is the cause.

(*Pûrvapaksha* :)—We say that modification is necessary.—Why ?—In the S'vetas'vatara—Upanishad Yoga-vidyâ is elaborately described as a means to the *sâkshâtkâra* or intuitive perception of Brahman. So that, though the Sânkhya-smriti is founded only on a s'ruti whose very existence is a matter of mere inference, it would seem proper to modify the construction upholding the doctrine that Brahman is the cause, in the light of Hiranyagarbha's smriti which declares that Pradhâna is the cause, and which is founded on an extant s'ruti.

* Manu I. 8.

† Mahanarayana, up. 10.

(*Siddhânta* :)—As against the foregoing we hold as follows. The given construction of the vedic teaching has to undergo no modification in the light of the yoga-smriti. From the sûtra "yoga is the restraint of the thinking principle," onwards, it is devoted to the exposition of the vedic yoga with its eight *angas* or subsidiary stages, as the main point of its teaching, but not also the non-vedic doctrine that Pradhâna is the cause. If it should lay stress on this doctrine also it is but right to reject it as we have rejected the Sankhya smriti. Wherefore, it quite stands to reason that the construction of the vedic teaching as tending to the inculcation of the doctrine that Brahman is the cause should undergo no modification in the light of Hiranyagarbh's smriti which teaches that Pradhâna is the cause.

Adhikarana, 3.

Again the sutrakara first sets forth and then refutes an objection on the ground that the given construction of the Vedantic teaching should be modified in the light of the Sankhya's course of reasoning.

(The universe is) not (an emanation of Brahman), being quite distinct. And that it is so (is known) from the Word. (II. I. 4.)

A doubt arises as to whether the given construction of the Vedânta has, or has not, to undergo a modification in the light of the Sankhya's reasoning, while it need not undergo any modification in the light of his smriti.

Pûrvapaksha:—From all points of view, the doctrine that Brahman is the cause has to be modified in the light of reasoning.—How ?—The universe being of a quite distinct nature from Brahman, it cannot be an emanation of Brahman. If you ask how this distinction has come to be known, we reply, it is from the Sruti itself. For, the sruti "Intelligence as well as non-intelligence,"* and so on, describes the universe as subject to change, as unintelligent, as something not to be sought for by man. It is, therefore, distinct from Brahman who is Existence, Intelligence and Bliss. How can they be related as cause and effect, any more than the cow and the buffalo.

Because of the specific mention and of association it is only a mention of the presiding Intelligence (II. I. 5.)

Objection against the Purvapaksha :—If this universe be insentient and, as such, distinct from the intelligent Brahman, then how is it that the created

* Tait up-2-6.

objects are spoken of as sentient, in the following passages :

"Him, the earth addressed."*

"The waters, verily, desired."†

"Listen, O wise stones."‡

Wherefore, the whole of this universe is sentient. Hence no distinction between Brahman and the universe as sentient and insentient.

Purvapakshin's answer:—Not so. For we are to understand such a mention of an intelligent procedure in every such case as referring to the Devatâ or Intelligence associated with the object, the word 'Devatâ being specifically mentioned in such passages as the following :

"Ah ! I shall enter into these three Devatâs and differentiate name and form."§

and the constant association, with the material object, of the presiding Devatâ or Intelligence being expressly stated in the following passage :

"Agni became speech and entered the mouth."||

Wherefore, owing to its insentiency etc., the universe is quite distinct from Brahman. Thus the construction that makes Brahman the cause, and this universe the effect, should be given up in the light of reason.

It is, however, seen. (II. I. 6.)

(*Siddhanta*) :—Though distinct in their nature, Brahman and the universe can be related as cause and effect, because the sentient scorpion is seen to take its birth in the insentient cow-dung, and that the insentient hair is found growing out of sentient man. Hence the conclusion that mere unaided reasoning cannot prevail against the exegetical interpretation of the sruti.

Again an objection is raised answered :

(If you urge that the effect would be) non-existent, (we reply) no, because it is a mere denial. (II. 1. 7.)

(*Objection*:)—The cause and the effect being distinct from each other the effect does not exist in the cause ; and so the S'ruti, says "Non-existent, verily, this in the beginning was."

(Answer :)—You should not say so. For, the s'ruti merely declares that the cause and the effect are not necessarily of the same nature. It does not, therefore, detract from the theory that the cause and the effect are one thing essentially.

* Tait Samhita, 5-5-2.
† Tait Brâhmana, 3-1-5.
‡ Tait Samhita, 1-3-13.
§ Chha. up-6-3
|| Aitareya-upanishad 1-2-4

Adhikarana 4.

Because of His being subject to them like it in dissolution, it is not right. (II, 1, 8.)

If, in accordance with the doctrine that the effect exists in the cause before manifestation and after disappearance, it be held that the universe and Brahman are one thing essentially, then a doubt arises as to whethar the harmonious teaching of the Upanishads as to Brahman has to be rejected or not in the light of reasoning.

(*Purvapaksha* :)—It has to be set aside.—Why ?—Because it has been said that the universe and Brahman are essentially one thing. Then, indeed it is an inevitable conclusion that, like the univesse, Brahman is subject to all such evils as change and ignorance. Accordingly what is taught by one accordant voice in all the Vedantic texts becomes incongruous. Thus, the given interpretation of the Vedantic teaching must be rejected.

But no, because there is an analogous case (II. 1. 9.)

The word "no" shows that the Pûrvapaksha has to be rejected. Such passages in the sruti as "Whose body is Atman," "whose body is Avyakta," and such sayings in the Puranas as "The body of the God of gods is this universe, moving and unmoving; this thing the *pas'us* (ji'vas) know not in virtue of the bond (pâs'a) ;" such passages show that *chit* and *achit*, the sentient and the insentient, are the body of Siva, the Parabrahman. Though He exists as both the cause and the effect, there is no incongruity whatever in the doctrine taught in one harmonious voice in all the Vedântic texts, since there is an analogous case as to the proper distribution of good and evil.—How ?—Just as when the human body and the like pass through the states of childhood, youth, and dotage, childhood and other changes of condition pertain only to the body, and pleasure etc., pertain only to the A'tman ; so, here, such evils as ignorance and change which are found in the sentient and the insentient beings forming the body of Brahman pertain only to the sentient and the insentient being forming the body ; and such attributes as faultlessness, immutability, omniscience, and unfailing will pertain only to the Parames'vara, the A'tman. Because of this analogy, there no incongruity whatever in the teaching of the S'ruti concerning Brahman.

And because of inconsistency on his own side. (II. i. 10)

By trusting to reasoning alone, the Pradhâna-vâdin will find the mutual confusion of the attributes of

Prakriti and Purusha difficult to explain according to his theory which holds that Prakriti acts in the mere presence of Purusha who is immutable. Purusha, immutable as he is, is not capable of this act of confusion which consists in attributing in thought the properties of one thing to another; and Prakriti which is insentient is altogether incapable of thought. Therefore, the theory which holds that Pradhana is the cause should itself be set aside in the light of reasoning.

Because of the infinality of inference. (II. i. 11.)

Inference being not a final test in itself, and the doctrine of Pradhâna being founded thereon, and it being possible to infer even to the contrary, it is the doctrine of Pradhâna, not the doctrine of Brahman, that has to be rejected.

(If you say that It) has to be inferrred otherwise, (we say) even then there can be no deliverance. (II. i. 12.)

It is not right to maintain that the Pradhâna should be so inferred in another way that there can be no room for an inference to the contrary. For, even then, it is possible to suppose a contrary inference to this inference; and therefore there can be no release of the test of inference from the defect of being not a final test. Wherefore properly speaking, it is the doctrine of Pradhâna, based as it is on bare inference which has to be rejected, but not the doctrine of Brahman based on the strong authority of the S'ruti.

Adhikarana.—5.

By this, even the heterodox doctrines have been explained. (II. i. 13.)

Just as the Sânkhya system has been rejected as being founded on inference, as not being final, and so on, so also, and on the same ground, it may be held that the heterodox systems of Kanâda, Akshapâda, etc., have to be rejected. That is to say, even the atomic doctrine of Kanàda and others has hereby been refuted.

Adhikarana.—6.

(If you say that) as He would become an enjoyer, there will be no distinction, (we reply) there can be (a distinction) as in the world. (II. i. 14).

As to the declaration in the preceding adhyâya of the Vis'ishta Sivâdvaita or the unity of the conditioned Siva as based on the ground that Siva without a second, associated with sentient and insentient universe, is Himself cause and effect, a doubt arises as to whether this idea of unity derived by an exegetical interpretation of the Vedântic texts will have to be set aside as opposed to reason.

Now the *pûrvapakshin* says: If it be admitted that Parames'vara has for His body the sentient and the insentient universe, then he becomes an embodied being. Being thus embodied, like the jîva He too may become subject to pain and pleasure attendant upon contact with the body. Then there will be no distinction between Parames'vara and the jîva who is in a state of bondage. Thus since nothing serves to distinguish the one from the other, it cannot be proved, on the theory of Parames'vara's being intimately associated with the nniverse, that He is by nature free from all evil.

Siddhanta.—There is no incongruity whatever. A distinction can be made between Jîva and Parmes'vara inasmuch as His form is free from all taint and blessed in every way. One becomes subject to evil not because one is embodied, but because one is subject to the control of another. For example, in the human world, the king who is an embodied being is not subject to punishment consequent upon the disobedience of his own command, simply because he is not subject to the control of another. Thus He is not an enjoyer in the same way that the other is. The independence of Is'vara and the dependeuce of Jîva are self-evident, as the S'ruti says:

> "Knowing and unknowing are the two, the powerful and the powerless."*

Hence no absence of a distinction between Parames'vara who is independent and Jîva who is a dependent being though they are alike embodied.

Adhikarana.—7.

Although a distinction can be made between jiva and Parames'vara on account of their mutually opposed attributes of independence and dependence and the like, still, it may be shewn that, as cause and effect, they are one, not distinct from each other.

They are not distinct, because of the word 'creation' and so on. (21. i. 15.)

A doubt arises here as to whether it is reasonable or not to maintain that Brahman and the universe, the cause and the effect, are not distinct, as the S'rutis declare in one voice. This doubt arises because they are marked off from each other by the mutually opposed attributes of sentiency and insentiency.

* S'veta. Up. 1-9.

(*Pûrvapaksha* :)—How can their unity be explained? In the preceding adhikarana, Parames'vara and jiva have been distinguished from each other, the one being possessed of omniscience etc., the other being ignorant and subject to enjoyment and suffering. As to the insentient beings, they being of a quite different nature, there is no shadow of reason to hold that it is not distinct from Brahman. The fact of their being related to each other as cause and effect cannot prove that they are not distinct from each other; for we hold that the cow-dung and the scorpion are distinct from each other notwithstanding that they are related as cause and effect. Even in the case of clay and the pot, we find that they are quite distinct from each other because they are found in experience to serve quite distinct purposes, and so on. Or thus: if the cause and the effect are quite identical, the universe and Brahman must be quite homogeneous, so that we should not experience any distiction among things, such as we daily make between an act, its agent, and the object sought to be attained.

As against the foregoing we hold as follows: The universe, as an effect, is not distinct from Brahman, its cause.—How do you know it?—From the word 'creation,' and so on, in the following passages:

> " A creation by speech is change as well as name; what is called clay is alone real."*
>
> " Existent alone, my dear, this at first was, one only without a second.........
> It willed ' may I be many, and be produced.'... ...... All this is ensouled by It; That is real; That is Atman; That thou art, O S'vetaketu."†
>
> "The whole being, the variegated world, what has become in many forms, and what is becoming, all this is Rudra.‡

As to the contention that the relation of cause and effect cannot prove unity, the Sûtrakâra says.

And because of the perception (of the cause) during the existence (of the effect). (II. i. 16.)

During the existence of the effect as the pot, we perceive that the very substance of clay is the pot. Therefore, the effect is not distinct from the cause. The same thing is taught also in the following passage:

> " A creation by speech is change as well as name. What we call clay is alone real "§

That is to say, change of state as well as name merely enable us to speak of a thing and to use it for certain actual purposes. The very subatnce of clay, when assuming the form of a pot and named as ' pot,' serves certain actual purposes and enables us to speak of it in that form. In point of fact, the pot is real only as clay, so far as logical proof is concerned; for apart from clay, we find that no pot exists. Or, the above passage may be explained as follows: The effect, namely the pot, exists in so far only as we speak of it. It is the very substance of clay, and it is not a distinct substance,—only undergoing a change in state to serve certain purposes in our actual life. It is because the pot is mere clay—but not a distinct substance—that the term " clay " applied to the pot refers to a real substance, a substance whose existence can be proved by proper evidence. Because a pot is nothing but clay, therefore the effect is not distinct from the cause As to the difference in the purposes they serve in actual life, it can be explained as due to their being different states of the same substances, while they (clay and pot) are in fact one in substance. Wherefore, like clay and pot, Brahman and the universe are one in substance, the one pervading the whole of the other. Hence the Purânic saying:

> " From the S'akti down to earth, everything comes from the principle of S'iva. By Him alone is it pervaded, as the pot etc., are pervaded by clay."

(*Objection*): We hold that the pot is pervaded by clay because we cognise that the pot is mere clay. Not so do we cognise that this universe is Brahman; and therfore the universe cannot be said to be pervaded by Brahman.

(*Answer*): We do find that Brahman as the existent pervades the universe, as we cognise that a pot exists, that a cloth exists, and so on everywhere. If the universe were not pervaded by S'iva in His aspects as the existent and the conscious, then how could we cognise that a thing exists and becomes an object of consciousness, detached as it is from existence and consciousness? It cannot be a reality at all. Wherefore, it may be concluded that as the pot etc. are pervaded by clay, so this universe, as the effect, is pervaded by S'iva, the cause, and is one with Him.

And because of the existence of the other. (II. i. 17.)

Because the effect exists in the cause, the effect is not distinct from the cause. It is because the pot etc. were clay itself before, that we now perceive the pot etc. to be mere clay.

* Chhandogya Upanishad 6—1.
† Ibid.
‡ Mahanarayan Up. 16.
§ Chhâ. Up. 6-1.

(If you hold that it is not so) because of its being mentioned as non-existent, (we say) no; because it is due to a different condition, as shown by the sequel, by analogy, and by other passages. (II. i. 18.)

(*Objection:*)—The effect does not exist in the cause, because the S'ruti says that the effect was non-existent :

> "Nothing whatever of this (universe) existed at first."*

(*Answer:*) No. The universe is mentioned to have been non-existent because it was in a different condition, *i. e.* in a subtle form as opposed to its present gross form.—How do you know?—Because in the sequel the S'ruti says "While non-existent, it thought 'may I be.'" Even thinking is possible only in an existent thing. There is also an analogy pointing to the conclusion that the mention of the universe as non-existent is due only to a change of state. It is only in reference to the clay's mutually opposed, but positive, states of being as lump, as pot, and as potshred, that we say that the pot did not exist before, that it now exists, and that it will not exist at a certain time in the future. When we thus see how clay itself which exists in all these states may be spoken of as a pot non-existent, it is unnecessary to assume a state of 'abhâva' or "nullity," a different state of being altogether, corresponding to a pot non-existent. Accordingly the S'ruti says elsewhere :

> "This, verily, existed then undifferentiated : it was (since) differentiated in name and form."†

The main conclusion may be stated as follows : At first Siva is pure, endued with the Paras'akti, the Supreme Energy inseparable from Himself, and composed of the sentient and the insentient existence in so subtle a form that they cannot be differentiated in name and form. Then He projects out of himself and evolves that Sakti, which is Himself, in a gross form as opposed to the previous state, in the form of the sentient and the insentiate existence capable of being differentiated in name and form. When the Energy is withdrawn from manifestation, then takes place *pralaya* or dissolution ; when it is manifested, creation takes place. Accordingly, the authorities say :

> "It is, verily, the Divine Being Himself, the Chidâtman who manifests the whole objective existence out of Himself from within like a yogin, by His will, without resorting to an upâdâna."

That is to say, without resorting to an upâdâna external to Himself, by Himself becoming the upâdâna or material cause. Wherefore, the created universe is one with the Supreme cause, S'iva, the Parabrahman.

Another example is given as follows :

And like a cloth (II. i. 19.)

Small when folded, a cloth becomes when extended a large one, and in the form of a hut becomes an effect. So, too, Brahman is the cause when contracted, and when extended in form He becomes the effect.

And like prana and the like (II. i. 20.)

Just as the Vâyu, one in itself, assumes different forms as prana or upward breath and so on, according to its several activities, so, too, Brahman, in virtue of the various activities of S'akti assumes manifold form such as Sadâsiva and so on. Wherefore it is but right to maintain that the universe as the effect is one with Brahman, the cause.

A. MAH'ADEVA S'A'STRI, B. A.

(*To be continued.*)

* Tait Brahmana 2—2—9.
† Bri. up. 3-4-7.

KAIVALYA UPANISHAD.

Introduction by the Editor.

It is not well understood that the word 'Upanishad' really means the same thing as the word 'Yoga' Yoga means the sadana required for bringing the soul and God in *union* ; and Upanishad is also the teaching of the Sadana whereby man can *come nearer* and *nearer* God by destroying the bonds that bind him. The root meaning (Upa-near, ni-quite, sad-to perish) is hit off to a nicety in the famous line in *Tiruvachakam*, 'The House of God,' 7th Verse, சென்று சென்று அணு வாய்த்தேய்ந்து தேய்ந்து ஒன்றும், "*nearer* and *nearer* to Thee I drew, *wearing away* atom by atom, Till I was *One* with thee."

And in the passage we quote below, and in several others, the Upanishad is used as a synonym for yoga. And this derivation really explains the scope of an Upanishad, a misunderstanding of which has led to no end of confusion. The Siddhanti takes the Upanishad as the text book of the Yoga-pada or school. And the other padas are Sariya-pada, Kriya-pada, and Gnana-pada. And the *bavana* or *sadana* is peculiar to each. The bavana in the *Sariya pada* (Dasa-marga) is that of master and servant ; in the Kriya-pada, (Satputra-marga) that of Father and son ; in the Yoga-pada, (Saha-soham marga), that of friend and friend (or equal and equal) and in all these bavana, there is duality (consciousness of duality) ; and in the gnana-pada, there is no duality (consciousness of duality). Whatever, there is complete blending as that of lover and loved ; though love is also the requisite in the other bavanas. In Yoga, the soul by lovingly contemplating that God and himself are saha, equals, or identical, (Soham) approaches the truth nearer and nearer, and as its fruition, it reaches a stage the Sannyasa Yoga, when it can hardly recognize any individuality of its own (நான்கெட்டு) blends itself so well into the Bliss that it dedicates (as Arpana, Sivarpana) all its acts to God, then its bonds are sundered, and it is exalted into the Highest Bliss. Perhaps there is just a little consciousness as the Yogi passes into the gnani, and it is during this moment, the Yogi breaks out into that pæan of Triumph, "I am all ; I am Brahman, the secondless" (mantras 18 to 22). In the preceding mantra, (17), the Yogi is actually practising "*Soham Bavana*" and carrying out what he was taught to do by his Guru (mantra 16). 16th mantra is further identical with 8 sutra of Sivagnana-botha, 17th mantra with 9th sutra and 18 to 22 with 10 sutra. And Yoga pada or Upanishad stops so far ; and does not go further. And seeing that these Upanishads, almost every one of them, end with this "Soham" doctrine, we identify *Vedanta* with Yoga-pada, and distinguish it from Siddhanta or Gnana— whose postulate is contained, not in the Upanishads but in the Agama, 11 sutra of Sivagnanabotha (see notes there under for difference between this and 10 sutra.) And it is one of the principles of sound teaching, that in the various lower stages though we deal only with symbols (bavana) of Truth, and not with absolute Truth, the learner cannot be told that that is only a symbol and not the Truth, and he has to be taught to believe in the teacher who puts its forward as absolute Truth ; though a caution now and then is absolutely esssential, so as not to lead the learner altogether astray. And it is the form in which the teachings of the respective Pada have been set forth that have misled people into mistaking the symbol (bavana or sadana) for the Truth. In the Madhwa system, the bavana of master and servant have become petrified or dogmatic ; in Christianity, the sat-putra Marga, (Father-hood of God and brother hood of man) has become petrified (dogmatic) ; in the Maya-Vada, the saha (soham) Marga has become petrified : People will care to understand the difference we have here attempted to draw between the true Vedanta (not the petrified or dogmatic Vedanta of the Maya Vadis) who really understand the difference between Yoga and Gnana. Dogmatism has entered even among Saivas ; and we have among them the School of Siva-Sama Vadis, to which Srikanta (the true Vedanti) belongs ; and two such eminent persons as Gnanapragasa Swamigal and Sivagnana Swamigal have crosed their lances in this fight.

A genuine scholar and aspirant after Yoga like the late learned Editor of the Saddarshana Chintanika has just a fair perception of the differneces we have above explained ; and in his Commentary on the Vedanta Sutras, he expresses himself to the following effect. He points out that the main body of the sutras of Vyasa, and texts of Veda support and maintain the doctrine of the essential difference of the Human spirit and the Supreme spirit and in following them, he says Madhwacharya and Ramanujacharya are right ; but there are other clear texts also which affirm as positively "That Thou art,' 'Tattwam Asi,' I am God," "Aham

Brahmasmi" &c. one for each Veda; and he says that the last two Acharyas attempt no explanation of these texts; whereas Sankaracharya simply adopts them. But Sankara does not himself explain the previous sets of sutras and texts. "All these four interpreters find it equally easy to graft their systems on the Brahma Sutra, the general style of which seems at first sight to admit of different interpretations. But all these Acharyas find it hard to offer *consistent* interpretation of some Sutras. Under these circumstances, they are compelled *to over strain* and to propose *far-fetched interpretations*, for making Badarayana conform to their doctrines." (p. 206). He however thinks that this is no case for despair and that there must be consistent explanation forthcoming; and the following explanation he gives as his own, though the real truth has been with the Siddhanta School ever so long.

"What is to be done? There are doubtless a few texts in the Veda which support Pantheistic views. Most, however, support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vedas do not teach Pantheism cannot be accepted. Again, the adjustment and interpretation of these proposed by the Theists cannot be accepted, because of their being far-fatched and forced. But we do not see how the few Pantheistic texts come in the way of Theism, because we believe that though they be interpreted as the Pantheists do, yet they support Theism. How can this be? The essence of the Dualistic doctrine is *adoration* (bhakti). While engaged in adoration, the mind discovers two states-the one consisting in being intent upon serving the Lord, in doing that which He approves, in offering to Him the best things one has, and in obeying His commands. Thus as good parents are to be served by a child in the same manner God is to be served and worshipped by his servants. This kind of worship includes all the nine sorts of adoration mentioned in the Bhagavata Purana. 1. Exclusively listening to the praises of God, 2. exclusively singing his praises, 3. remembering and constantly thinking of them, 4. falling at His feet, 5 worshipping him, 6. His adoration, 7. exclusive devotion to Him. 8. constant association with Him, 9. laying one's sorrow or happiness before Him. But there is a special feature of such adoration—a feature not included in any of these. It is the ecstatic condition of the spirit—a condition which can neither be explained nor understood without an illustration. Let the reader realise the love a mother has for her child. A mother or her child sometimes experiences a state of mind—an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstatic condition. The mother directly addresses the child thus:—"Oh my piece of gold—oh, my soul, oh, my life—can I eat you up?" Under these circumstances, the *mother* forgets that her body is different from that of her child which experiences the same feeling. Such an identity is the form of the ecstatic condition of the mind. This is a special feature of adoration. This sort of ecstatic identity the Yogis feel. Hence there are such worshippers. The life of Jesus Christ can be referred to in this place as described in (14-20) of the Gospel of John. It is this: "At that day ye shall know that I am in my father, and he in me, and I in you."* Though a thorough Dualist or Dvaita, Jesus expressed himself in this way. His utterances can be easily explained when this ecstatic condition of mind is understood. Hence in the Vedas and in the Upanisads, the Pantheistic doctrine of the identity of the human and Supreme Spirits if enunciated is enunciated in this way. Again the Brahmasutra of Bâdarâyana does not inculcate it."

And he states below that the Yoga is the backbone of the Vedanta. And it must be clear to every body, that in the ordinary yoga, in soham bavana, and even when the perfect Yogi bursts forth into the pæan, "I am all," there is thought, consciousness dualism, and it is only when this consciousness ceases, there is perfect Nïrvana and Advaita Bliss. And so it is, that a true saint like Thayumanavar, says that Sariya, Kriya, and Yoga was enough for him, as this will lead to Gnana; and he also shows how this *soham* sadana leads to Gnana. And does not the excellence of the *Siddhanta* system consist in that it embraces all the four-fold path of Sariya, Kriya, Yoga and Gnana ("சன்மார்க்கமுதலாம் தாதமார்க்கத்தளவும் தன்மார்க்கமான வெங்கள் சம்பந்தன்,") and the Four Great Teachers, Appar, Sambanthar, Sundarar and Manickavachaka acted out the Four Paths for our guidance and following, though they were the greatest Gnanis; and the Siddhanti could without the least hesitation kneel before his maker and say, "O my master show

* Our christian friend showed us how he had noted against this text, the reference in *Puttinattar's Hymns*. Saint Thayumanavar thus reverently speaks of this famous text also.

"எனக்குன்னிலென்று மியற்கையாப்பின்னு
முனக்குறைனென்ற வுறுதிகொள்வதென்றோ."

mercy to thy slave. ஆண்டவனே* அடியேனுக்கருள் செய்" ; O my Father, my Mother," O my Life, My Self, My Love," And this Four-fold path, in what books do they find mention and full exposition? And in this fact of Broad Universalism, lies the reason of our attitude towards all other religions and if we criticize at all, it is not in any carping and fault-finding spirit; but simply because we equally accept the Kantian dictum, that "the greatest and perhaps the sole use of all philosophy of Pure Reason is after all mostly negative, since it serves not as an organon for the enlargement of knowledge, but as a discipline for its delineation, and instead of discovering truth, has only the modest merit of preventing error;" and we have already pointed out how useless it is to refer to one's own experience, when we theorize and philosophize and proceed to condemn as unsound another's doctrine whether it be dualism, or nondualism, materialism or spiritualism.

We began by saying that Upanishad and Yoga means the same thing; and this Kaivalya Upanishad may be said to be *the* Upanishad of the Yoga School and it well sets forth the nature of Dhyeyah, (God) Dhyatah (soul) and Dhyana or mode of contemplation, and the fruit of such contemplation. And Sri Nilakantacharya quotes mantras 5 and following as the illustrative text under. 4-1-7 (Brahma sutras), ('Asinnasambhavat') and this upanishad will as such be older than Badarayana's sutras. This is also ranked as one of the Pancha Rudram, the others being Swetaswatara, Atharva sikha, Atharvasiras and Kalagni rudram. Atharva sikha will appear in our next.

KAIVALYOPANISHAD.

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1. Then A's'valâyana approached Lord Parameshthi and addressed him thus:

* The Tamil Mahomedans invariably use the word "ஆண்டவன்," when speaking of God, and The Tamil Christians, "பிதா."

1. *Narayana's comentary.*—'Parameshthi': Brahma: so called because he occupies the highest place in creation.

Sankaranada's com.—Like a mother who wishes to give something good to her children, this s'ruti introduces the story of one A's valâyana in order to instil into the minds of students faith in the authenticity of Brahmavidyâ.

'Then': *Atha*; this is an auspicious term with which a treatise is begun. as a benedicton; 'then' means after attaining the four fold qualifications (Sadana chatushtaya) which are *Sine qua non* for initiation into the Vedânta Sâstras. 'A's'valayana' is the Achâryâ of the Rig-veda.

2. "Please teach me, O Lord, that Brahmavidyâ which is the highest of (sciences), which is always practised by the wise, and is concealed, knowing which the learned soon get rid of all sins and reach the Person who is beyond (Param).

3. To him the Pitâmahâ replied:

4. It is by the unity of faith, (sraddha) devotion (bhakti) and meditation (Dhyana Yoga) that thou knowest. Not by Karma, nor by progeny, nor by wealth; but by renunciation, (tyaga), some attained immortality.

5. That which is dwelling in the cave of the supreme Akasa and is radiant, that the Yatis enter who are possessed of a firm conviction resulting from a knowledge of the Vedanta and whose minds are

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2. *San*—'Lord': *Bhagavân*; one who possesses *Aishwaryam, Viryam, Yasas, Sri, Gnanam, Vairagyam.* 'Brahmavidyâ': Brahman is beyond time and space, and is not attached to things of the world. It is beyond argument and illustration. 'Vidyâ': science which develops Buddhi, the cause of the direct realization of Brahman. 'The wise' are those that do not identify their *selves* with their bodies —those that are free from *Dehatma abhimana.* They always practise Brahmavidyâ; ever retain it in their hearts. 'Concealed': A'tman exists in all beings, and yet is veiled from the creatures by Avidya.

'*All sins*': *the effects of ignorance and impressions of past karma.* Ignorance and Samsâra are the sources of misery and all pains. 'Beyond Para': *Para* is the unmanifested cause of the universe. Brahman is even beyond that *Para.*

3. *S'an.*—'To him': to the student who is athirst to be initiated in Brahmavidya; here it is A's'valayana. 'Pitâmaha': grandfather; Bramâ the lotus-seated, is so called because he is the father of Daksha and other Prajâpatis who are the progenitors of the human race.

4. *S'an.*—'Meditation': continuous flow of particular thoughts uninterrupted by extraneous or contrary ones. 'Karma': actions enjoined in s'ruti (the Vedas) and in the Smritis (Dharma Sastras). 'Wealth': possessions either celestial or terrestrial. 'By renunciation': by giving up all actions whether ordained by S'ruti or by Smriti; by rising above Karma to the Paromahamsa stage which is the highest order of Sannyâsa. 'Some': some Mahatmas versed in the traditional lore.

5. 'Go first to the world of Brahma': notwithstanding their qualifications to attain Brahman itself, supposing they do not reach Brahman while in this body, they go first to the plane of manifested Brohmâ (Kârya Brahmâ) and remain there till the end of that Kalpa and then reach Supreme Brahman.

purified by Sanniyasa-yoga. All these go to the world of Brahma (Supreme Being) at the end of Para's life and they are libe rated from all the bonds and become immortal.

6. Retired to a lonly place, seated (there) in a comfortable posture, pure, with his neck, head and trunk erect;

7. Observing Atyasrama-Vrata, with all his senses under restraint, prostrating himself with devotion (in reverence) to his Guru, directing his attention to the lotus of his heart which is devoid of passion and highly pure; (thus) is the self-effulgent (centred) without sorrow.

8. (Who is) unthinkable and unmanifested; (whose) forms are infinite; who is (S'iva) peaceful, immortal and all-pervading, and who is the cause (of all); and, who has no beginning, nor middle nor end; who is one and omnipresent; who is chit and Ananda; who is without forms and wonderful.

9. Umâ's spouse, (Umasahaya) the supreme Lord (Parameshwara) who is powerful (Prahbu); the three-eyed and beneficent Nîlakantha; by meditation, a Muni reaches Him who is the origin of all beings, the witness of all and passes beyond Tamas.

10. He is Brahmâ, He is S'iva, He is Indra, He is imperishable, supreme and self-luminous. He is Himself Vishnu. He is Prána, He is Kâlâgni, He is the moon.

11. He is all,—what is past and what is to pass, and eternal. Knowing Him one crosses death. There is no other path to liberation.

12. He who sees the Supreme being (as residing) in all beings, and all beings in the Supreme reaches the supreme Brahman. There is no other method (than the above).

13. With the soul for Arani (a wood) and Pranava for the churning rod, by the continual churning of knowledge, the wise sunder the noose.

14. 'It is He,'* (Jivatma and not the Supreme soul) with his self bewildered by Mâyâ, that takes hold of a body and does everything; and it is he that enjoys the diverse objects, women, food, drink, &c.,—in the waking condition.

15. In the dreaming condition, the state in which everything is created by his own Maya, the same Jiva enjoys pleasure and pain. During sleep when everything is immersed in sushupti, he (the Soul) is blissful being overpowered by Tamas.

16. The same Jiva again returns to the dreaming state (from sushupti) as he is entangled in his previous actions, and then to the waking state.

Jiva thus plays in the three cities (bodies) from which originated all these diverse things.

17. He is the support, is Bliss itself, the fountain-head of knowledge, in whom the three cities are

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8. *S'an.*—' S'iva' : the form of beneficance. ' Peaceful' devoid of the fault of Avidyâ.

14. S'an.—' It is He': although unattached to worldly objects, it is He (Jivatma) and none but Him. ' Maya': Avidyâ, possessing the two-fold functions of A'varana (veiling) and Vikshepa (producing modifications of mind). ' Enjoys' : feels pleasure and pain.

* Our sastry and those whom he follows would take this ' He' as identical with th supreme Soul; but how they could reconcile *Brahman* who gets his senses bewildered by maya, (' dargged and constrained ' as the Gita puts it) it is difficut to conceive. But it is more reasonable to hold that the mantra above having stated how the wise man sundered his noose, the next mantra and mantras 15 and 16 should proceed to describe the nature of man and his bond. Mantra 17 shows whence the material bodies evolve and resolve and the next mantra prescribes the *Tatvamasi* Sadana or Bavana, 19th mantra, the Palan of following the sadana, and the following mantras the condition of the freed soul, who could say like Vamadeva, I am all, which is interpreted by Sri Nilakanta as follows. " Or thus : When, by the contemplation of the harmonious nature of Brahman and A'tman brought about by Vedântic knowledge, Vâmadeva attained to the state of Brahman and was freed from all the imaginary limitations due to the identifying of himself with the human body and so on, and his mighty ego expanded so as to embrace the whole universe, he saw that he was present everywhere and accordingly spoke of himself as one with the whole universe including Manu and Sûrya. So, it may be concluded, it was in the case of Indra. In the passage " I am Prâna, the conscious Atman,"* Prâna refers to Para-Brahman, inasmuch as He, blissful by nature, is the cause of all life, as said in the s'ruti " Prâna is the conscious self, the Bliss, undecaying and immortal." Accordingly it is from the standpoint of Brahman that Indra taught " I am Brahman," " Me do thou worship " So, too, Krishna taught to Arjuna, and so several others."

15. *S'an.*—' Dreaming condition ': the svapna state when all the senses retire. In the waking state the senses perceive the external objects, while in dream Jiva himself creates the objects by his own Maya, in his own mind. ' Sleep ' : in sushupti *i. e.*, during sound sleep Jiva perceivef nothing—neither the external objects of the world as in jakrata nor the creations of his own mind as in svapna. The difference between Sushupti and Moksha is in the former he is veiled by Avidya, while in Mokshâ there is no such impediment.

16. *S'an.*—' Three cities ': gross, subtle and causal (here ajnana) bodies.

17. *Nârâ and S'an.*—' The support' : the Turiya or the fourth state is here referred to. ' From Him' : from the Turiya, the seer of Buddhi. Prana : energy; Kriyasakti. ' Manas' ; stands for Jnanasakti.

merged. From Him originate Prana, Manas and all the senses, ether air, light, water and earth which is the supporter of all.

18. That which is Supreme Brahman, the soul of all, the support of everything; (that which is) great, subtler than the subtlest, and eternal is) indeed yourself, (soul) and yourself (soul) is that Supreme soul.

19. That which appears as the universe consisting of waking, dreaming and sleeping states, &c—recognizing it to be (in the light of) 'I am Brahman' one is freed from all bondages.

20. Object of enjoyment, enjoyer, and enjoyment in the three states,—from these I am different; (I am) the witness, Conciousness; and I am Sadás'iva.

21. In Me everything originated; in Me everything established; and in Me everything merges. That non-dual Brahman am I.

22. I am subtler than the subtle, likewise big; I am the various worlds; I am the ancient, the Spirit, the Lord; I am golden, I am S'iva.

23. I am without hands and without feet, and possess unthinkable energies. Without eyes I see, without ears hear. (Everything) I know distinctly. Independent of me there is no knower. Ever I am Conciousness.

24. It is by the many Vedas that I am to be known. I am the author of the Vedas and I alone know them. To Me there is neither Punya (merit) nor Papa (demerit), neither impermanency nor birth; nor do I have body, senses and mind.

25. No Earth and Water to me, no Fire, no Wind; nor ether. Thus knowing the nature of Paramatman who resides in the cavity, who is without parts and non-dual, who is the witness of (all) and is above Sat and Asat—(such knowledge) leads one to pure Paramatman.

26. He who reads the S'atarudriya become purified from fire, from spirituous liquors and from Brahmanicide; becomes purified from all sins committed intentionally or otherwise. By (reading) this he takes rest in S'iva. He who has risen above the A's'rama (rules) should read always,—or (at least) once. By (reading) this, knowledge is got which is the cause of the destruction of the ocean of Sams'ara. Therefore knowing Him thus, the result Kaivalya is attained, Kaivalya is attained.

THUS ENDS "KAIVALYOPANISHAD" IN THE ATHARVA-VEDA.

R. ANANTHA KRISHNA SASTRY.

26. *San.*—'Satarudriya' is a chapter in Yajur-Veda in praise of Siva. 'Purified from fire': by repeating this he will attain all the virtues which result from a performance of Vedic and Smarta ceremonies (relating to the sacrificial fire.)

NOTES BY THE EDITOR.

1. The meaning of *Atha*, is clearly brought out, as gainst the foregoing interpretation by another Upanishad which we quote below. (Svetaswatara. VI.)

22. "This highest mystery in the Vedanta, delivered in a former age should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

23. If these truths have been told to a high minded man, who feels the highest devotion (Bhakti) for God, and for his Guru, as for God, then they will shine forth, then they will shine forth indeed."

Bagavan. Haradatta says in his Sruti Sukti mala, that Bagavan is properly the appellation of The One true God (Siva), and it is applied to all those also who have attained to the knowledge of the One. The following verse from *Kalika kandam of Skanda Purana* speaks of Brahma and others as having reached the the *Atyasrama Diksha*.

"Pasu Pasa Vimokshaya sirnanthu munibih Pura Vishnuna Brahmana Devahr Markandeya Dhathichina."]

2. *Paratparam.* Same as Paraparam (பராபரம்) very familiarly used in Tamil. The first *Para*, in addition to the meaning noted above also means, Hiranyagarba, atma (soul), and what is superior to these, Vishnu. Vide Saiva Bhahya: I. 3-12.

See also. Mantra 7 ch. VI. Svetaswatara, where the full force of His Transcendal character is brought out.

"Iam Isvaranam Paramam Maheshwaram tam Devatanam Paramamcha Daivatam.

Patim Patinam Paramam Parastat Vidama Devam, Buvanesham ediam."

Purusha is this Highest Lord and God and master that is spoken in the above mantra that is meant here, and not the soul nor a Saguna Brahm (Lower self) (a common fallacy).

Rudra is called Purusha. vide.

Taitiria Maha Narayanopanishad. 13-2.

"Purushovai Rudraha."

"Tat Purushaya Vidmahe." ibid. 3-2.

The same Upanishad speaks of this Purusha as 'Dark and Golden hued' of Umasahaya' "Purusham Krishna Pingalam." 12-1.

Isa is called *Purusha* in the following Mantra in this very Kaivalyopanihsad.

"Purâdanôham Purushôham Isam." 20.

Katha upanishad speaks of this Isa and 'Purusha' in 4th Valli. 12 mantra.

"Angushtamatraha *Purusho* madhya atmani thistati.

Isano bhuthabavyasya na tato Vijugup-Tatheyeh."

This *Isa* and *Purusha* seated in the middle of (inside of) the atma (soul) can never be identified with the 'Saguna God.

This Rudra is the Highest Brahm and not a 'Saguna Brahm, Rudra' will be evident from comparing the following mantras.

"*Ekameva Rudro nadvitiyaya thastheh.*" (Swetas 3-2. Atharva siras. 5.)

"*Ekamevadvitiyam Brahma*" (Chandog VI 2-1.)

"Sarvam Kalvitam *Brahma*" (Chandog. 3-14-1.)

"Sarvo hyesha *Rudraha*" (Mahanar. 13-2.)

'*Reach.*' This mode of reaching God is thus described in *Sivagama.*

"Sivarka Sakti diditya samasti kritachit drisa, Sivam Saktiadibissartam Paschyatyatma gathavritih."

"*Siva Surya* and *Sakti light*, lighting up the eye of wisdom, Siva with his sakti is perceived by the atma (soul) his darkness removed."

Here Siva is sun, and His sakti is sun's light and with this explanation, see how the following mantra in Prasna IV. 5. seems to be the very text repoduced in the Agama verse cited above.

"Again, he who meditates with this syllable Aum of three matras on the *Parama Purusha*, he comes to *light* (Tejas) and *the Sun.* And as a snake is freed from his skin, so is he *freed from evil*...........he *learns to see the all-pervading, the Highest Person* (*Parama Purusha*"):

Brahmavidya is the Dahara Vidya or upasana taught in Chandogya, Taitriya, Brihad aranyaka, and in this upanishad. In this, the Gnana Yogi contemplates the supreme Being as dwelling in the Parama Akasa in the cave of his heart.

4. Sraddha and Bhakti. Sraddha matures into Bhakti. This is Love of God as 'the causeless, the incomparable, Gnanakriyasorupi, the Highest and the Supremest and the Holiest, the One, hidden in all beings, all-pervading, the Soul of souls' the spectator and supporter, the Nirguna Being, the Immaculate the Eternal, the Supreme Intelligence, Self-luminous, the Creator and Preserver, and Dispenser of Happiness and the Refuge of all.

Dhyanayoga. There is just a little shade of difference between the two words; Dhyana when it matures is called Yoga. The contemplation is Dhyana or Yoga, the Being contemplated is Dhyeyam. The person contemplating is called Dhyata.

The Dhyeyam is Sivam. "Siva eko Dhyeya. Sarvam anyat Parithyajya," says the Atharvasikha. As such He is called the Yogi of Yogis and the Swetaswatara calls Him the '*Maharishi*': As in Yoga, the Bavana is that of a friend, or equal 'soham' Siva is usually symbolized as a Yogi, with braided hair, &c. and the Rig-Veda calls him 'Kapardin.' The Dhyana Yoga mentioned here is the Atyasrama Yoga. The two lower kinds of yoga are Sankhya Yoga or Nirguna Yoga and Bhoudika Yoga or Saguna Yoga.

"Says Kurma Purana (2 chap 3 page).

Yogicha trividho gneyo Baudikas Sankhya evacha.

Tritiyotyasrami Prokto yoga muttamam asratah.

Prathama Bavana pûrve Sankhyethvakshara Bavana.

Tritiya Chantimaprokta Bavana Parameswari."

"The yogis are of 3 kinds, Baudika yogi, Sankhya yogi and the most excellent Atyasrama yogi. The first Bavana is in Sagnna; the second Bavana dwells on the Akshara (Nirguna) and the 3rd Bavana dwells on the Paramesvara. (The supreme God)."

Says Kurma Purana (Purva chap 1)

"Tell me O, Brahma (Vishnu or Kurma) about the 3 kinds of Bhavana which are worth speaking about"? "One kind relates to myself (Saguna Bhavana). The second relates Avyaktam (Nirguna Bavana). The third relates to Brahman, which is beyond the Gunas (Brahmi Bhavana or Atyasrama yoga). Let the wise man practise one of these kinds of Bavana, the weak minded can follow the first named Saguna Bavana." This Suguna Bavana chiefly relates to the worship of the Trinity, Brahma Vishnu and Rudra for the same Purana says in its last chapter.

"Atrapi Asaktota Haram Vishnum Brahmanam Archiyeth."

Nirguna Bavana is defined in the following verse of the Same Purana (Purva. 1 chap.)

"Beyond the Tamas (mulaprakriti) the Jyoti, the Akshara Satchida-nanda, the Avyakta, Higher than Param, Paratatva is the Brahman. Greatness is its essence. The world is produced from It as effect. While it is the cause of all, the Pure, and Avyakta (unmanifest), This In-Dweller in everybeing, this Paramesvara is myself; creation and preservation, and resolution all proceed from me. So learning the truth, let him practice Karma Yoga." This Karma Yoga or Sankhya Yoga, it will be observed is precisely the Bavana of Mayavadis; and the author of Siddantalesa Sanghraha establishes its identity, *vide.* Gita. V. 2. where this Karma yoga is exalted

above mere Sannyasa and the third verse explains the practical identity of Sankhya Yoga and Karma Yoga.

The third kind is higher than these, and the Purana says. (Kurma. Purva. 1 chap.)

"Leaving the love of children and other desires, relinquishing all karma, and becoming full of great vairagya seeing God (Paramata) in his own soul (Atma) and all the worlds, in the Self of himself, the Yogi attains to the Highest Bhavana called Brahmi Bhavana, which is attained after and through Akshara Bhavana (Avyakta or Nirguna) and sees the One." This is the Highest Yoga spoken of in verses 6 and 7 of 5 chapter of Gita as Parama Sannyasa Yoga as distinguished from the Yoga spoken of in verses 2 to 5 cf. Sannyasa Yoga in mantra 7 below. This of course is what this very sruti speaks of in mantra under comment.

Kailasa samhita (10-126).defines Atma: (Paramatma).

Chaitanyami Visvasya sarvanja Kriyatamaham.

Swantantriyam tat swabhavoyaha saatma parikirtitah.

"Chaitanyam is what knows all and produces all. That is called Atma in whom this Chaitanyam is *inherent.*"

This Chaitanya and Atma are respectively called Pragjna and Brahma in the Maha Vakya.

"Pragjnanam Brahma" (Aitar 5. 3.)

This Paramatma or Brahman is further defined by the same samhita (10. 134) as

"Siva sakti samayogah Paramatmeti nischitam"
"Siva and Sakti in union is Paramatma without doubt."

This chaitanyam or sakti is the Para Sakti or Devatma Sakti (Swetas. 1-3) or Uma (Kena. 3-12.) which is in eternal samavaya or thadatmya Sambantha with the supreme God like fire and heat. (vide texts quoted by Srikhanta page 29 and 30 of this vol.) and should not be confounded with Maya sakti or adhyasa sakti or Anirvachanya Maya.

This Atyasrami Yogi is the Atyasrami, spoken of in mantra 7 below and in sevetas Vol 21 and for further comment see under separate note.

'*Parena nagam nihitam Guhayam*' "Dwelling in the cave of the supreme Akasa.

This text and the words below 'Hridpundarikam' refers to the Highest Vidya called Dahara Vidya practised by the Atyasrama Yogi:

The words used in this connection frequently are *Dahara*, *Guha*, *Pundarika*, *Bramapura*, *Hrid*, *Akasa*, *Vyoma*, *Antas.*

The word *Dahara* simply means sukshuma or subtle or the Highest. This word occurs in Changoyya 8-1-1 and in Mahanarayana 10-7 and is used in conjunction with other words as 'Dahara Pundarika' or Dahara Akasa Daharam gahanam, Dahara Vidya. *Brahmapura* is the human body and applies to the physical plane of our existence.

Guha (cave), *hrid* (heart) and *Pundarika* (lotus) all denote the inner mental plane or planes ascending up to Sivatatwa or Nadatatwa. Mayavadis, according to whom there are only 24 tatwas the highest of which is Buddhi, accordingly identify this heart or lotus with Buddhi. But look at the beautiful way this lotus of the heart is described by St Meikandan (9-3. C). If the real nature of the heart of the Lotus be examined, its stalk will be the 24 tatwas from earth to Buddhi its 8 petals willbe *Vidyatatwas* and *Suddha vidya*, its stamens the 64 kalas of Iswara and Sadasiva the pistil is the Sakti tatwa and the seeds are the 51 forms of Nadam, and the Arul Sakti of the Lord Siva rests on it. Therefore contemplate on the Sri Punchakshara.

Akasa and *Vyoma* are synonymous and in the following passages we quote they do not mean Bhuta *Akasa* or material ether. In these passages also, God is called Akasa, as also the person within the Akasa. The question arises what is the meaning of this Akasa and whether it is different from God himself. The commentators do not throw much light upon this and some mayavadis try to interpret it as Avyakritam or mayasakti or Avidya, which will make nonsense of all these passages. The Puranas themselves explain what its real meaning is which we also quote below. Akasa as interpreted by the Purana means Chit, or Gnana, Light or Arul which is Parasakti, Sakti of Parameshwara. The words *Chitakasa*, and *Chitambara* so familiar to every one will remove all doubts, if there should be any, as to the truth of the Puranic interpretation. It is the height of folly to identify this chit sakti with maya Sakti. If therefore this Chit sakti (Devatma* Umasakti.) stands for Akasa, then the passages which speak of God as Akasa and as dwelling in Akasa will not conflict with each other. There can be no difference between the sun and its light or radiance, fire and heat much less between Sivam and Sakti.

The Sruti itself declares why God is called Akasa, because of its characteristic mark that it is all pervading and larger than all and everything rests in it. And God is all pervading or omnipresent because He is Chit or Intelligence, and this Chit is of course Sakti or Parasakti of the supreme (Vide Sivagnanabotham 2-4, and pp 14, 30, to 32).

It will also be observed that in some passages, the Akasa is alone said to dwell in the heart or Guha. When this

* See Prof. Max Muller's Note p. 232, Vol. II (Upanishads). He evidently confuses Devatma Sakti with Maya and Pradhana Akshara or Avyakta (all synonymous). The difficulty which the learned Doctor feels in giving a consistent explanation of several passages will all be removed if our explanation is borne in mind.

Akasa and Guha are identified respectively with God and chittam there is apparently no place for man, or Jiva or Soul, and the Mayavadis, accordingly mistakenly conclude that the soul (Atma) and God (Paramatma) are identical. To remove this doubt, in fact, other Srutis declare that "These are the two entered into the cave (guha), dwelling on the Highest summit (Paramakasa or Parasakti)" Tait 3-1), "Two birds cling to the same tree, Isa and anisa" (Mandak 3-1 & Swetas IV. 6.) As of these two one is dwelling within the other, and God is the innermost as it were, the epithet *Antas* is applied in the srutis to God; and the passages like the one in Brihad III. 7. 22 where God is spoken of as the Atma within the Atma and the one in Kata (II 5. 12 and 13) where the wise is spoken of as perceiving God within their atma, are accordingly intelligible also.

The passages we collate in this connection are as follows.

1. There is this *Brahmapura* and in it the palace, Dahara Pundarika' and in it that Dahara Antar Akasa; now what exists within that Dahara Akasa, that is to be sought for, that is to be understood (Chandog 8-1-1.)

2. "He who is called *Akasa* is the revealer of all forms and names" (Chandog. 8-14-1.)

3. "Manifest, near, moving in the cave (Guha) is the Great Being (MahatPadam) (ஆடியபாதம்) In it everything is centred which ye know as moving breathing, and blinking, as Sat and Asat, as Adorable, as the Best, that is beyond the understanding of creatures" (Munda. 2-2-1.)

* *cf* "அரைமாத்திரையில் அடங்கும்அடி
அகலமளக்கிற் பாரில்லாவடி."
தில்லையம்பலத்தில்
"ஆடியபாதம என்நெஞ்சுளிருக்கவே."
St. Appar's. Devaram.

4. "In the Highest Golden sheath (Hiranmaya Parakosha,) there is the Brahman, without passion (Nishkalam) and without parts. That is pure, that is the Light of lights (Munda 2I-2-9). See also (3-1-7.)

5. "There is the Akasa within the heart, and in it there is the Person (Purusha) consisting of Gnana, Immortal, Golden." (Hiranmayaha) (Taitr ar. 1-6-1).

6. "He who knows Brahman, which is Satyam, Gnanam, Anantam, as hidden in the cave (guha) in the Parama Vyomam, he enjoys all bhoga, at one with the Omniscient Brahman." (ibid 2-1-1.) see also. 2-6-1.

7. "Who could breathe, who could breathe forth if that Akasa was not Bliss (Ananda). For he alone causes Bliss (Anandam) (Ibid 2-7-1).

8. "He is who within the heart, surrounded by the Pranas, the Person of Light, consisting of knowledge" (Brihad, IV. 3-J).

"நீதியைநிறைவை மறைநான்குடன்
ஓதியையொருவர்க்கு மறிவொணா
சோதியைசுடர்ச்சேம் பொன்னம்பலத்தாதியை
அடியேன்மறந்துய்வனோ."

9. "And he is that great unborn Atma, who consists of knowledge (Vignana) is surrounded by the Pranas, the Akasa within the Hridya. In it there reposes the Ruler (Vasi) of all, the Lord (Isana) of all, the King of all. Brihad. 4-4-22.

10. "The shrine (Paramalaya) which consists of the Akasa in the heart, the blissful, the highest retreat, that is our own, that is our Goal, and that is the heat and brightness of the fire and the sun." (Mait. 6-27.)

11. "The person not larger than a thumb *as* the Antar Atma is settled always in the *heart* of men (Purusha) (Katha 6-17).

"Beyond the senses there are the objects, beyond the objects there is the *manas*, beyond the *manas*, there is the *Bhuddhi*, beyond the *Buddhi* is the *Mahat*, (chittam).

"Beyond the *Mahat*, there is the Avyaktam, beyond the the Avyaktam is the Purusha. Beyond the Purusha there is nothing-this is the goal, the highest road.

"That Atma (God) is hidden in all beings, and does not shine forth but it is seen by subtle seers through their sharp and subtle intellect." (Katha. 3, 10 to 12).

"Beyond the Avyakta is the Purusha (God), the Vibhu (All pervading) and entirely imperceptible. Every creature that knows Him is liberated and obtains immortality." Ibid. 16-8).

12. "Maheswari Saktiranadi Siddha Vyomabhidanadi Virajativa"

The Eternal fullness, Maheswara Sakti (Parasakti) shines forth by the name of Vyoma (Akasa).—Kurma-Puran

"Yasya Sa Paramadevi Saktir Akasa Sanjnita"

"Whose supreme spouse, Sakti, is called Akasa (ibid.)

13. Why is It called *Sarva Vyapi* (all pervading)? It is called so bacause like ghee duffusing and soaking itself through and through the *Pinda* (milk or oilseed), It pervades every created thing through and through as warp and woof (Atharva Siras. 6.)

Brahmaloka—is the Highest Brahman's place. Here the text (Tait 2. 1. 1) already quoted, and the texts herein below quoted have to be considered.

1. He who behaves thus all his life reaches the *world of Brahman*, and does not return, yea he does not return. (Chandog 8. 15. 1.)

2. In what then are [the] worlds of Prajapati woven. 'In the *worlds of Brahman*, O Gargi' he replied.

"In what then are the *worlds of Brahman* woven like warp and woof."

'Yaguavalkeya said : 'O Gargi, do not ask too much, lest thy head should fall off. Thou askest too much of a Deity, about which we are not to ask too much, do not ask too much, O Gargi.' After that Gargi Vachaknavi held her peace." (Brihad 3. 6. 1.)

3. "One hundred times that bliss of Prajapati is one measure of the Bliss of Brahman ; and likewise of a great sage who is free from desires. (Tait 2. 8. 4.)

4. "He who knows that (Brahmi) Upanishad (Yoga), and has shaken off all evil, stands in the endless inconqurable world of Heaven (svarkaloga) Yea in the world of Heaven (swarkaloha). (Kena. 4-9.)

5. Now that serene being, which after having risen from out this earthly body, and having reached the Highest Light (Paranjyoti, Parasakti) appears in God's true Form." (Chan. 8. 3. 4.)

6. "But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of the (6) *Adhwas* and that is the *Padam* beyond that of Vishnu." (Katha. 3. 9.)

7. "Gneyam Vishnupada dûrtvam Divyam Sivapadam Jagat."

" அதற்குமே லுமையாள் புர மற்புதம்
அதற்குமேற சிவலோகமென் றுய்கவே
அதற்குறும் வளம் வாக்கினடங்கிடா
அதற்குப்புக்கவர் மீள்பவரல்லரே."

"Beyond the known Vishnupadam, let the world perceive the Bright *Siva Pada*" (Sivadharmottara),

8. பொன்னார்மாடநீடுஞ் செல்வப்புறவம்பதியாக.
மின்னாரிடையா ளுமையாளோடு மிருந்த விமலனைத்
தன்னார்வஞ் செய்தமிழின் விரகனுரைத்த தமிழ்மாலை
பன்னாள் பாடியாடப் பிரியார்பர லோகந்தானே.

9. "தண்மதியஞ்சூடிய சங்கரனார்போலத்
தம்மடியார்க்கும் இன்பமளிப்பவர்."

10. "வானவூர்கொள்வோநாம் மாயப்படைவாராமே."
"அண்டர்நாடாள்வோநாம் அல்லற்படைவாராமே."

11. "மலர்மிசையேகினான் மாணடிசேர்ந்தார்
நிலமிசை நீடுவாழ்வார்."

12. "Paratparataro Brahma. Tatparatparoto; Haris Tatparat paratror Isa."

"What is beyond everything is Brahma, what is beyond Him is Hari. What is beyond Him is Isa" (Sarbopanishad and Siva Sati kalpa Upanishad.)

From the foregoing passages it will be clear that the words 'Brahmaloka' and 'Swarakaloka' used in the Aryan and Tamil Vedas mean not the lower worlds (to be obtained by Saguna and Nirguna Bavana, but the Highest state to be obtained by the Atiyasrami Mukta by Brahmi Bavana) or Yoga. It is of course by a figure that it is called Brahmaloka or Swarakaloka or Sivaloka or Kailasa, and should not be confounded by the mere resemblance of names into the lower ones from which of course there is return. It is this Brahma Loka or Siva loka, attaining which, there is no return, there is no return, says the sutrakara. For further cooment see Srikanta Bhashya on the very last Sutra.

Sannyasa Yoga as against Sankarananda's interpretation see the truer definition contained in Gita 9-27 and 28.

27. Whatever thou doest, whatever thou eatest whatever thou offerest, whatever thou givest, in whatever austerity thou engagest, do it as an offering (Arpana அர்ப்பணம்) to me.

28. Thus shalt thou be liberated from the Karma Bhanda of good and evil results ; equipped in mind with *Sannyasa-Yoga* and liberated, thou shalt come to me.

Chap 18-2 also defines sannyasa and tyaga.

"Sages understand by sannyasa, the renouncement of Kamya works; the learned declare the abandanment of the fruits of all works to be tyaga."

The word *Arpanam* is a very important and technical word and in the combination, as 'Sivarpanam' 'சிவார்ப்பணம்' is more pregnant of meaning. All acts have to be dedicated to God and in this surely is possible his liberation. This the highest condition the seer has to rise to, it is, that is enunciated in 10 Sutra of Sivagnanabotha.

" அவனேதானே யாகியவந்நெறி
ஏகனாகி இறைபணிநிற்க
மலமாயைதன்னொடு வல்வினையின்றே."

"**Sugasanastha** The *Sugasana* is one of 64 postures or seats assumed by the Yogi, and it is defined in *Tatvaprakasa*. That *Asana* is an essential of the Yogi, is insited on in Vedanta Sutras. IV. 1-7. and Sri Nilakanta quotes in his Bhashya this very passoge from Kaivalya Up. in illustration—Sankara quotes no sruti on which this Sutra is based—which would certainly make the date of Kaivalya far older than the Vedanta Sutras.

Controlling the senses.—The yogi must first accomplish this control before all things. The senses are usually compared to wild and tamed horses. Vide Katha III 3 and 4 and Siva Gita, 12. 21.

Gurubhakti.—The following passage in Vayu.samhita (uttara. 13. 26 to 30) sets forth fully the importance and efficacy of Guru Bakti. "As one by the society of the wicked becomes a sinner, so one becomes purified by the society of his guru. As gold is freed of its dirt by fire, so does the guru cleanse him of his sin. As the ghee-pot near the fire melts away so does one's sin melt away at the approach of his guru. As fire burns away wood, so does the Joyous guru burn away in a moment one's sins.

Dont do ill to your guru by word, deed or thought. By his anger are long life, and wealth and power and gnana all destroyed."

For fuller elucidation of the subject, see Sivagnana-botha 8 sutra and notes pp. 82. 88.

He is Siva. This Siva is not to be confounded with Siva spoken of as the highest in the presiding mantras. He is the Vibhuti of the supreme Siva, as Brahma, Vishnu, Indra and others are. See the discussion on these passages in Sri kanta Bhashya p. 50 Vol II. S. Deepika.

He sees God in all beings and all beings in God.

This occurs very frequently in the upanishads and has to be carefully understood. This is a part of the Dahara upasana or Bavana. The souls and the worlds constituting the Chetana and Achetana Prapancha constitute as it were God's body; God is the very life of this universe; in which figure of course, God is described as seated in the inmost recess of the heart and soul not bigger than a thumb, the "Dahara Akasa"; but the yogi is at the same time to remember that that his smallness is no smallness; He is inside and outside of us. He is inside and outside of this world of ours. His greatness passes beyond the solar and steller systems, and millions of worlds like these. As it is we have frequently taken objection to people, (men and women) who in the present day affect Yoga Sadana speaking always of God, of the Atman, as dwelling *within* them, as though their own personality is the utmost limit of God's nature and as though God is not outside them and these worlds the following text have to be considered in this connection. Chandag. 3. 14. 3 and 8. 1. 3. Brihad. 3. 7. 22 and 3. 7. 3.

Vayu Samhita: II. 6ch. 12. 13. "This Great world of Sat and Asat form the body of Parameshti (God). As Siva is the Lord of the Sat and Asat He is called *Satasat Pathi* Sivagnana Siddhi. 8 Sutra இருதிலதானிலடுமல &c.

ATYAS'RAMAM.

This is a technical word and should not be literally interpreted to mean anything. The word only occurs in one other Upanishad but more frequently in the Puranas and Samhitas where its meanining is set forth. The following are the illustrative passages. It will be observed that the same Asrama or Vrata is denoted by different names by people of different Sakhas.

1. Swetaswataropanishad 6 21:

 Tapah Probhava'dde'va prasadachcha Brahmaha swe'taswatarosthha Vidwan

 Atyasramibhyah param pavitram provocha samyak Rishi Sangha jushtam.

"Though the power of his penance and through the Grace of God has the wise Swetaswatara truly proclaimed Brahman, the Highest and Holiest to the *Atyasramis* as approved by the company of Rishis.

2. Suta-samita—Uddhu'lanam tripundrancha gna'nangatwena sa'danam

 Amannti muni sreshta'h swe'ta'swataara sakhinah

 Ayam *Atya'sramo* dharmo yaih sama'charito muda'

 Tesha'm eva sivajjnanam samsa'ras chheda kara'nam

 Uddhulam tripundaramcha papupasa nivrittaye' amananti munisre'shta' atharva sirasi sthhita'h.

"Besmearing the holy ashes is regarded as an emblem and gnana *Sadana* by the chief Munis of the Swetaswatara Sakha; This *Alyasrama* Dharma, lovingly followed will induce *Sivagnana* and destroy *samsara*. This besmearing the holy ashes will free the Pasu (soul) of his Pasa (darkness). So also do they regard, the chief munis ofthe Atharva Siras sakha."

3. (Synonyms of tyasramam)—Suta-samhita—Sarvan'goddhulanam Yattat Vratam Proktam maneeshibhih.

 Etat Veda Siro Nishta'h Prahuh Pasupatam mune'

 Ke'chit Sirovratam Prahuh Ke'chit *Atya'sramam* viduh.

 Ke'chit that vratam ityu'chuh Ke'chit Sa'mbhavam aiswaram.

 Asya vratasya mahat myam agamanteshu samsthitam.

The *Vratam* of besmearing the whole body with holy ashes, praised by people is called by *Pasupatam*, sages following the *Atharvasiras*; some sages (belonging to Mundakopanishad sakha) call it sirovratam; some sages (belonging to Swetaswatasa sakha and Kaivalya sakha) call it Atyasrama; some call it *Vratam*; some call it *Sambavam* (belonging to *Sakha* of *Kalagini rudropanishad*); some (belonging to Taitbriya sakha) call it *Aiswaram* (*Bhuti*); The greatness, of this brata is well set forth in the agamas

4. Sutasamhita—

 Atyasramibhyeh San'te'bhy Vaktavyam *Brahm vedanam*

 I na' prasante'ya datavyamn'a putraya Cadachana.

"The man who is an *Atysrami* and has attained peace can alone be taught Brahma Vidya. The man who has not attained peace' snd is no son cannot be thaught athis."

5. Bramo'ttara khandam—Ayam atya'sramo dharmo yaih samacharitas tathal

 Tesham eva param jnanam samsaraschetta karanam.

(This is almost the same text as the one from Suta samhita, Param and Sivam being identical).

6. V'ayusamhita—Vratam pasupatam sroutam atharva sirasi srutam
Vratam e'tat parkurveeta sa tu vai naish tikah smrtah
So'stya'srami cho vijjne'yo' maha'pasu patas tatha

"This vadika Pasupata Vratam is spoken of in Atharva Siras; the man who follows this vrata (as detailed in Vayu Samhita Purva. 29 chapter) attains to nishta (yoga) He is called *Atyasrami* and *Mahapasupatee*,"

7. Kurma-purana—Tadatad aiswaram jananam swasasakha-vihita vratam
Ase'sham ve'dasaram tat pasupasa vimochanam
Atya'sramam iti khyya'tam Brahmadi bhiranushti tham.

He (sage swetaswara) initiated him into the mystery of the Aiswaram gnana vratam of his own sahka. This vratam is wholly the essence of the Veda; This will free the Pasu (soul) from all bonds (pasa). This is called Atyasramam; Brahma and other Gods followed this Vrata.

8. Linga-Pura'nam—E'vam Pasupatam yogam yogasiwaryamanuttamam.
Aty'asramam idamjne'yam muktaye' Ke'nalabhyate.

"This Pasuputa yoga is the most excellent and transcendant yoga; This *Atyasrama*, is considered so by persons desirous of Mukti.

9. Mundaka 3-2-10. Tat etat richasbhyuktam Kriya'vantah srotriya' Brahmanishta'h swayam juhnte' e'karshim sraddhantas teshamevaita'm Brahmavidya'm Vede'ta Siro'vratam vidhivat yaista cheernam.

"And this is declared b y the following Rik verse: "Let a man tell this Brahma Vidya to those only who have performed all acts, who are versed in the Vedas and firmly established in Brahman, who themselves offer an oblation to the one, Rishi, full of faith, and by whom Sirovratam has been performed, according to the rule (of Atharvanas)."

10. *Sourasamhita*: sarvasa'kha'sritam tatwam tijjna'tum priyatetuyah.
Ac'haret vise'shena nityam preetya'sirovratam.
Sirovrafa viheenastu sarvadharma samanvitah.
Api Brahma'tma-vidya'yam na'dhika'rina samsa yah.
Sirovratamidam Sarvam Pa'pakanta'ra da'hakam.
Agniritya'tibhirmantriah Shabdhih Suddhenabhasmana'.
Sarvangoddhulanam kurya't Siro-vrata samanwayam.

One desirious of attaining the tatwagnana must chiefly and ever practice lovingly Sirovratam. One not following the sirovrata though possessed of all other virtues, is surely not qualified to enter on Brahmatma Vidya. This sirooratam consume the forest of all kinds of sin. One must purify oneself by besmearing the body with holy ashes, by uttering the 6 mantras begining with Agni (as found in Atarvasiras) connected with the siaovratam.

11. Kalika.khanda.—Sirovratam to ismivaihyvda cheerambhakti-tatparaish.
Tesham eva Brahma Vidhyam vadet na'nyeshu sattam.

The superior Bhaktas who follow the Sirovratam according to law are alone entitled to be taught Brahma Vidya and none else.

13. Atharava-siras—Tasmat Vratam etat pas'upatam Pasupasa vimoksha'ya &c.

Therefore this Pasupata vratam will free from all bonds (Pasa).

14. Kalikakhandam—Vratam etat pa'supatam pasupasa vimoksha kriti.

15. Sivarahasyam—Vratam pa'supatam kritwa, mama jna'nam ava'pnuya't.

16. Shiva geeta of Pa'dma purana—Munayas tat pravakshya'mi Vratam pasupatam Chidham.
Kritwatu viraje deeksha'm bhu'tirudraksha dharinah Bhavatam drisyatam e'tya Kaivalyam vah prada'syati.

"O munis! I will now decare to you the vratam called Pasupatam. By undergoing viraja Diksha and wearing the Bhuti (ashes) and Rudraksha beads, you will know God and attain Kaivalyam (the Highest Bliss)."

17. Kalika K'handa—Vaidiki' viraja deeksha khya'teyam papanasinee.
Mantrasamskara deeksheti kathiteyam latha'game.

The vaidika viraja Deeksha, capable of removing all sins, is called in the agamas Mantra Samskara Diksha.

18. Taittiriya-Upanishad 1. 11. 1. Bhutyai na pramadi tavyam.

"Don't neglectBhuti (literally ashes)or pasupata vratam."

19. Bodha'yana—vidhim vya'khya'mah Bhu'tyai na parmaditavyamiti hi am'nayate'.

I will explain the law. "Dont neglect Bhuti or Pasupatavrata."

20. Ka'la'gnirudra-Upanishad-Vratame'tatsa'm havam Sarve'shu Vedeshu Vedava'dibhiruktam bhavati tasm'at samachare'n mumukshur na punar bhavaya.

"This Sambava vrata is spoken of in every Veda by every vedavadi therefore let the Mumumkshu follow the vrata so that he may not be born again."

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, FEBRUARY 1899.

NOTES AND COMMENTS.

Soul *versus* Body.

We have before us the opinions of two Madras Indian Journalists. One says "To be plain, no soul is perishing in India, from want of spiritual consolation. But bread is wanting; therefore support Mr. Tata's scheme in perference to Mrs. Besant's Benares College." The other in reviewing *'Studies and Translations,'* says that it is not a great thing to show that great religious truths exist in Tamil, but that Tamil should be made a medium for conveying Loukika truths. We wish we could lay the flattering unction to our heart that no souls perish! and we wish that people knew so little of bread wining ways. The real truth is man's whole time from start to the finish is occupied in bread-winning pursuit, and we are all *Loukikas* and fully alive to the importance of Loukika truths. No man can afford to neglect his body. But can it be good to an individual, to a community, to a nation to have only one ideal before them, the filling of their belly? Have we not instances before us, of how this actual quest for power and pelf tends to really deprave and degrade humanity and to introduce more evil and suffering and cruelty?

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The churning of the ocean.

And then are you sure, when you put your belly before your soul in this ardent quest, you may not reap more evils, physical and moral, than any thing beneficial? Does it really matter much that your puny body should perish than that your vices should pollute your soul for many and many a life to come, your example contaminate a whole nation? Why, we have an ancient example. What did the Gods and Asuras churn the occan for? Not for saving their souls surely but for gold and silver, rubies and diamonds, for horse and cattle, for wine and women and for long life to enjoy them to their heart's content. What gigantic efforts did they not make to achieve their object? What havoc did they not commit, and what suffering did they not inflict? Whole nature abhorred and shuddered! And the poison came forth! Did they expect to reap this? Did they contemplate that, when they sought life and pleasure, they could come to forfeit both? And what did they do? Then they began to think of God but they had never invoked his aid at first! They then thought they could secure all the wealth and long life by their own efforts. But now? God saved them from the fearful poison. And then they clean forgot Him; and deceit and chicanery was brought into play when the distribution of the gathered wealth began! One half of the workers (instance the cry of workmen against their employers) were cheated by the other half; and with the other half also, might determined right; and the more powerful the Gods, the greater was their share of this world's goods.

This is our plain reading of a plain tale, whatever other esoteric meanings there may be; and it sharply distinguishes Humanity, with its likes and dislikes, reaping sin and sorrow and death, and Divinity which has neither likes, nor dislikes ('வேண்டுதல் வேண்டாமை யிலான்.' Kural) and consequently no suffering and sorrow, and is eternally Blissful, A Yogi and yet a Bhogi, the oldest of the old ('முன்னைப்பழம்பொருட்கு முன்னைப்பழம்பொருளே'), yet with His Love (Uma) ever fresh "mother of millions of world-clusters, yet Virgin by the Vedas called."

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Self *vs.* Selflessnes.

By the way, do you know why our great sages, Agastya, Vashishta and others are always represented as 'odious old husbands' (to use the language of the *Reformer*) with young wives? We have, however, in the sacred cause of Reform, no mention in any of these Puranas or Itihasas of these old sages remarrying these young virgins after 55 or 60. They all boast of only one wife for all their life-time. and the personality of the wife is as distinct in history as that of her old consort. And yet how are we to account for the old age of the husbands, and the eternal youth of the wives? And how is it also that these old sages are not represented as Brahmacharis or Sanyasis? The meaning may not be plain if understood from the purely physicial standpoint. But even in the English language, an old head is associated with wisdom, and we could understand the perfect sage, who has subordinated

all his lower animal instincts and physical environments to the power of his intellect and broad beneficence, to possess His Sakti (Love and Intelligence) ever fresh and ever unimpaired. And what could we compare to the spirit of the old sage that could try out of the over flowing of Love in his heart, to ever make its business to seek the happiness of all mankind, (எல்லாருமின்புற்றிருக்க நினைப்பதுவே, யல்லாமல் வேறொன்றறியேன் பராபரமே), that great spirit that could invite the whole world to come together before ever their bodies perish, to eat and drink of the great flood of joy of limitless Siva Bhoga, which is ever rising and filling and flowing over (அகண்டாகாச சிவ போகமெனும்...............சேரவாரும்சகத்தீரே), and that great spirit, that could say, "Let the whole world partake of the Bliss obtained by me" (யான்பெற்ற இன்பம் இவ்வையகமெல்லாம்பெருக).

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The four Purusharta.

We have observed once before that the Hindu Sociology is built on the four great Purusharta. But in seeking wealth or pleasure, our conduct is not to be divorced from all laws of ethics and good religion. And no body has ever summed up the whole duty of man in more beautiful words than our good old mother *Avvei* has done.

ஈதலறம் தீவினைவிட் டீட்டல்பொரு ளெஞ்ஞான்றும்
காதலிருவர் கருத்திறவைத்—தாதரவு
பட்டதே யின்பம் பரனைநினைந்திம் மூன்றும்
விட்டதே பேரின்ப வீடு.

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The Purusha sukta the sandhiyavandana.

We have to congratulate Mr. Kameshwara Iyer M.A., of the Pudukota College on the excellent manuals he has brought out on the Purusha Sukta and the Gayatri Mantra. Here we have an instance of what an Indian scholar can do to interpret his own books according to the traditional mode of interpretation untrammelled by the prejudices and fancies of western scholars. We have no doubt when Mr. Iyer follows Vidyaranya in preference to Colebrook and Muir, he is mainly in the right. 'Purah' as in 'Tripurah' means traditionally 'body.' '*Annena*' in the second Rik applies more to the eater, the soul, 'Anisa' than to the 'Isanah' the lord. And his reply to Mr. Dutt's view that there is no reference to the caste system in the Rigveda is really able and cogent. We however fail to see the *rationale* of the distinction which he wishes to draw in his first comment on the 13th Rik as between the first 3 castes and the fourth, even when the great Vidyaranya failed to note any such distinction; and when, as he points out in his 2nd comment, the whole thing is figurative, the whole paragraph is mischivous and ought not to be allowed to stand in a subsequent edition.

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Parinama V Vivasta.

There is however one more serious error, which Mr. Aiyar falls into when he seeks to interpret the Sukta according to the lead of Sankaracharya. Of course he is free to think that we are in error in saying so; but when as he is himself forced to admit, (*vide* pp. 16 and 22) that several riks in this sukta, nay portions of the same rik, clearly setforth in unmistakable language the *Parinama Veda theory*, it is not too much to ask him to consider whether the author of the sukta is himself guilty of inconsistency or he is wrong in attributing to the author anysuch inconsistency. But we forget that he and those of his ilk do not set very great store by logical precision and consistency, as examples of which we may quote the following sentences from his comments.

1. The Supreme Being is Spiritual and Imperishable
   This Supreme Being is this Universe; a fourth of His Essence (p. 12.)
   This Universe is Material and perishable.
   ∴ This Supreme Being exists simultaneously in both forms (as Perishable and Imperishable.) (p. 13.)
2. This Universe consists of two distinct elements matter and spirit (Jiva).
   Matter is evolved Maya.
   Maya is but a Power of the Supreme Being.
   Jiva is only The Supreme Being conditioned by Maya.
   Thus both matter and spirit are really of Brahman.
3. The Supreme Being is Infinite, Unconditioned, Self-luminous and beyond Maya or Ignorance,
   Maya is but a power of this Supreme Being
   Maya is that by which Brahman is conditioned limited, and deluded, enveloped in a material case, bound in the trammels of samsara, undergoes suffering and sin &c.
   Read the Veda and follow the Acharya to get free from Maya.
4. The Supreme Being is not Mayobhadika. He is real.

Even I'svara is Mayobhadika, is not real
Much less is Jiva real.

All because Maya is illusory and unreal.

And this Maya (illusion) is a power of The Supreme Being.

5. The only one without a second willed 'I will multiply and be born.'

The individual souls that are tossed about in the sea of Samsara are not entities distinct from Him viz., they are even He.

The Jiva is but the reflection of the Supreme Deity and not the Deity Himself.

Jiva is contaminated by impurity and suffers.

But the Deity is not contaminated and does not suffer.

Verily the logic involved in these sentences is difficult to grasp, and can only be reserved for the last stage of—. But one may well exclaim even with Prof. Huxley:—"Les extremes se touchent; the shibboleth of materialists that thought is a secretion of the brain, is the Fichtean doctrine that the phenomenal universe is the creation of the ego, expressed in other language."

And so indeed do the Indian Materialists and Idealists claim kinship with one another. Mr. Chatterji says that the Brahmin and the Buddhist have a common meeting place. Mr. H. Dharmapala raises the question in the October number of the Journal of the Mahabodhi Society, and answers it in the affirmative to the satisfaction of every body, and cites for his authority, the very God Siva Himself, who gave out that the teachings of Sankara are Buddhistic. But the Buddhists also possess legends to show that Buddhism was the most esoteric of truths which God Siva taught to His spouse Uma on the seashore and which He himself learnt from Adi Buddha (see legend-cited by Prof. Wilson in his first Vol. of Collected Works). And what sectarians do not similarly use the name of Siva to recommend each their own separate dogmas? We read in the pages of the "Light of the East" that God *Siva* told Sankaracharya, the greatest exponent of the Mayabhada doctrine, to go and conquer the *Shaiva* Nilakanta in the South. Tulsi Das in all seriousness tells us that this was the very sacred history narrated by God Siva to His Uma, as the only one calculated to secure salvation. Another Vaishnava writer gives out that the tale of Krishna was narrated originally by God Siva. And funnier than all, the writer of the Brihat Katha Sarit Sagara also seeks the same authorship to his pure-fiction; and we know a pandit of Tanjore, who writing a *Puranam* of the silk weavers of Koranad, near Mayaveram, says that the author of the Puranam was God Siva Himself. May we ask here why if Saivism is a new sect, and the worship of Siva a late one, these professors of the only Universal truth invoke God Siva's sanction and grace?

And we make a present of this opinion of H Dharmapala and Mukopadhyaya put together, that Sankaracharya was a Buddhist, and a propounder of Mayavadha, an opinion supported by many another European and Indian scholar besides, to our critic, 'Aryan' who has been pleased to devote more than 80 pages of closely printed type in refutation of our article of a few pages, entitled "Another Side," in a number of Vol. I of our magagine.

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The Black stone of Mecca.

The January number of the Asiatic Quarterly has an interesting account of the sacred stone of Mecca. In spite of their violent denunciations of idolatry, there is no object so sacred to the moslems as the Kaaba, and one of their fondest dreams in life is to be able to visit this shrine and to have the privilege of kissing and embracing the *stone* and circumambulating it, much in the same way as Hindus perform '*Alingana Darsan*' and '*Pradakshana*.' They say that this was a relic of worship of days long anterior to Mahomet, and though he tried his best, to uproot this worship he could not succeed. "*In form it is an irregular oval*—the inequality of its two longer sides imparting to it a somewhat semi-circular appearance. It measures about six inches in height and eight in breadth." The surface is not perfectly smooth, but these are protuberances or blotches, due to the image having been once broken and cemented together. The colour at present is of a deep reddish brown; and according to some, a metallic black. This image is surrounded on all sides by a border, 2 or 3 inches in breadth, which, rising at the outer edge a little above the surface of the *stone*, gradually slopes down in the direction of the middle of it. This border is encircled by a silver band or zone about a foot broad, but broader below than above and on the remaining two sides: It has also a considerable swelling below as though there were a portion of the *stone* hidden under it. The lower part of this band

is studded with silver nails. From the outer edge of this arch also, there is a gradual sloping down towards the middle of the surface of the *stone.* The entire relic, as thus described, is carefully built into the wall on the outside of the wall of the Kaaba in the north-easterly angle ; Burton however says that it is in the south-easterly angle (*Isaniya Mulai* ஈசானியமூலை). The image is placed about 4 or 5 feet from the ground. The original colour is represented to have been of a dazzling brightness, whiter than milk, though in course of time it has assumed the present colour. The image is called *Hasa* (Isa or the Lord of Hosts, and Ka'ba means the House (கோவில்). We have also heard that a perforated water pot is hung over it, the water trickling over it. From this description, our readers cannot fail to see the copy of it in almost every temple of Siva, the only difference being, Sivalinga instead of being fixed in the wall is fixed in the centre of the 'House.'

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The Religion of the Future.

Our Christian friends will do well to ponder over the last para of the Bishop of Ripon's Presidential speech at the last Church Congress held at Bradford, England.

"The future of the world does not belong to sectarianism, and the dream of catholicity will be fulfilled. Of another thing, I am certain. As increasing light falls upon great problems, and men begin to realize how much of judaistic, pagan and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness, and race prejudice have been incorporated in our conceptions, they will distrust the church. For every new epoch has added new dogma to faith, and with every new dogma, has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The *Religion of the future will neither be Protestant nor Catholic but simply Christian.* The dogmas of the churches which have separated communion from communion, will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs ; they will not think God's world will fall apart because we tear up parchments more or less. The church of God will renew its youth. It will be content with a simpler symbol, because it will have learned Christ. It will not need any longer Trent, Westminister, or Lambeth or the Vatican to lead it. It will be satisfied with a simpler thought and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

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Oriental side and The University.

The *Madras Mail* announces that some of the Indian fellows of our University with the strong sympathy of the Hon'ble Dr. Duncan are exerting their best to make the movement a success. Even if the senate should throw out the proposals for an Oriental side, the department of Public Instruction will at no distant date formulate a scheme for the encouragement of Oriental Literature, by the institution of searching public tests in the chief Classical and Vernacular languages of this Presidency, with the object of securing the supply of competent persons for employment as teachers of Oriental languages in schools and colleges, and the production of works in the Vernacular languages specially adapted to bring within the reach of the masses of the population useful knowledge on scientific and industrial subjects. It is also announced that proposals for the formation of a *Sangam* are on foot, with the object of

(1) Encouraging by offer of suitable honoraria the production of books on any specified subject on which it may appear necessary or expedient that there should be text-books or standard works.

(2) Approval, after a careful examination by a select committee, of books published in Tamil and submitted for its opinion or patronage.

(3) Acquirement on payment of honoraria, when necessary, of copy right in books submitted for approval and their publication, and

(4) Reclaiming from oblivion old Classical and Vernacular works, and annotating and publishing the same.

With these may be compared our own suggestions contained in p. 45. Vol. 1. and made for the first time more than a year and a half ago. We are glad that after all something is to be done. We hear also that a meeting of Pundits and Scholars and others interested in the question will be held on 1st April.

PROF. FAIRBAIRN
ON
THE PHILOSOPHY OF RELIGION.

I

There is one remark in the learned Doctor's lectures which we appreciate and commend to the attention of our Hindu countrymen, and that is how little we really know of the Philosophy of Christianity. If this is so, it is not the fault of the Hindu, but of those Professors and Propagandists of Christian Religion in the East who pay so little regard to the subject, and waste more time in dwelling upon the purely dogmatic and personal and ceremonial aspects of Christianity, and by exciting the purely sectarian questions succeed more in alienating the feelings of Hindus, than in drawing them towards their fold. Years ago, we took the occasion of a Review of *Robert Elsmere* and *Shaik Sadi* to show how much of real and genuine philosophic lore was to be found in the expositions of Christian and Mahomedan teachers. It is with this view also we have opened our columns to our respected Missionary friend The Rev. G. Bartoli. We need to know not only what our religionists tell us of our own great truths but also what other great religionists conceive to be true, and how our truths strike them. And no little credit is due to those great minds of the West who have done so much for the elucidation of Eastern religions and philosophies, and who have done so much for the spread of truth and knowledge and science as conceived by them. No doubt they have been selfish in doing all this, namely, to convert the heathen, it may be said, but this is a conception of selfishness which is more commendable in spirit than otherwise. No man's conviction is worth anything, if he could not feel that that is a conviction worth possessing by all his fellow beings; and the satisfaction which one feels, when he can convert another to unison with himself in thought and conduct, is really genuine and highly commendable, especially when the evident object is to lead man to a higher and better life. And we think the Rev. Doctor is for once wrong when he would not credit the Hindu and His Religion with this feeling of reciprocity and desire to impart to others his own great truths. We once before took objection to a Rev. Gentleman's observation that the Hindu keeps his light under a bushel, and quoted to him the words of our Saint Thayumanavar, which we have elsewhere quoted this day in inviting the whole world to share in his eternal joy and bliss; and the reply of the Missionary gentleman is well worth quoting:—"All that I meant to convey by the use of it, is the fact that India's truest and best things are hidden from the eyes of the multitude there, and where students in England and zealous propogandists have catalogued the sects and the idols of India, they have not seen how much truth is in the land. The truth is known to those in India who take pains to know it, to these it is not latent but manifest."

Christ himself has declared, "Dont throw pearls before swine," "Let those who have ears, hear; let those who have eyes, see." Superficial critics of Hinduism wonder at the great gulf which they fancy divides so called popular Hinduism from Philosophic Hinduism; and herein consists the unique character and glory of Hinduism. We demur to the definition of Universal Religion given by the Haskell Lecturer; and here is what we conceive to be the Universal Religion:

இதுவாகு மதுவல்லதெனும் பிணக்க தின்றி
நீதியினு னிவையல்லா மோரிடத்தே காண
நின்றதி யாதொரு சமயமது சமயம்.

"*That Religion is the true which does not conflict with this religion and that, and yet reconciles all and stands supreme in the conscience of man.*"

Whose supreme Ideal is such that, once seen, every Religionist can exclaim, "what is there here of sect and creed, All is His Supreme Glory and Bliss", and perceiving which, even the hardest heart can melt in love and joy eternal. It is the historical personality, with its accidents of time, place, race and language, which tends to narrow the views of religion and God, and leads to the formation of sects and creeds, though this personal element may be necessary for the multitude from time to time to look up to and follow. These great leaders of men are necessary, whether in purely secular and political movements or in religious movements. They are the salt of the earth; they, by their great personality and power for good attract the ignorant masses, and control them and prove a veritable beacon-light to them. They furnish watchwords which, however, in course of time, when the spirit is forgot, degenerate into mere unmeaning shibboleths. If we can watch the life-history of every great seer or leader, we may notice how infinitely careful he was himself to hide his own personality from the public gaze,

and did all his best to reveal the Face of Truth and Justice; but the curious crowd has been more intent on observing the face of the seer himself, and seeing the reflection of Truth and Justice in his face, than in looking up or comprehending Truth and Justice by itself. As such, historical personality may be important and useful to the particular place and time and race, but when such a particular historical personality is held up to the whole world and for all time, as the only panacea that can cure all ills of humanity, this will be overshooting the mark. In Hinduism itself, we find many historical personalities exercising very great influence from time to time; and modern Saivism or Vaishnavism is more marked by their votaries adhering to the personalities of their great Saints or Acharyas; and we have the worst effects of this personality, exhibited when devout and enthusiastic Vaishnavas break each other's heads in proclaming the superiority of Manavala Muni or Vedanta Desikar.

And we accept the Rev. Doctor's view of True Religion also in that, " A True Religion was a great moral force. It contributed to social unity (we omit that in reference to political unity; each of the great nations of Europe are keenly fighting for this honor.) A religion that lacked such humanising influences, and only created class distinctions, and a spirit of racial superiority, and prowd exclusiveness, stood by itself thoroughly discredited." But our Reverend Doctor is evidently anxious that Christianity should not be judged by its association with European nations and Christian Government; and so would every other religionist desire that his religion should not be judged by the idiosyncracies, social and political, of the people themselves. It is not true to say that the Eastern had no truth in his soul; but impartial observers say that there was truth, not only in the east but also in the west, among even the Greeks and Romans, who occupy such a low estimtae in our Doctor's eyes so much in fact as to surprise him and gladden his heart, and sometimes even to put him to the blush before the birth of Christ. For what says a father of the church?:—" Let us admit with shame and sorrow that some among these heathens showed themselves to be nobler, loftier, holier, freer from insanity, freer from meanness, freer from special pleading, freer from falsehood, more spiritual, more reasonable, on some points even more enlightened than many among ourselves. The very ideal of Christian life seems to have been dwarfed to a poor, vulgar and conventional standard."* But Christian bigotry and sectarianism can also go so low as not to recognize that there could be any truth or morality which is not derived from Christianity. And Dr. Farrar himself meets the view of M. Fleury, as regards the Greeks and Romans; and Dr. Muir deals with Dr. Lorinser's peculiar veiws, so far as they deal with the truth in Hinduism, in his excellent introduction to *His Metrical Translations from the Sanscrit writers.*† Even liberal thinkers would not call such truths by their own name, but will dub them as truths of the Christanity of Nature, much in the same style, as modern Theosophists speak of any truth, Christian or otherwise, as a great truth of Theosophy.

THE AGE OF THE DIFFERENT *BHASHYAMS ON THE VEDANTA SUTRAS.*

The editor of the Brahma Vidya, a Journal in Sanscrit and Tamil, devoted to the exposition of Sankara's Philosophy, in answering a question as to the priority of the different commentaries on the Brahmasutras, places Srikanta before Sankara. This fact does not seem to be well-known to European scholars as it ought to be; and as the writer is impartial so far as Srikanta is concerned, and expresses the old and genuine traditional view of the matter, we have thought it fit to lay before our readers a translation of the whole article.

" There are now in current use five commentaries on the Vyasa Sutras. They are those of Sri Nilakanta Sivacharya Swamigal, of Srimat Sankara Bhagavatpadacharya Swamigal, of Srimat Ramanuja chariar, of Srimat Ananda Tirtar or Madhwacharyar, of Vallabhacharyar. Besides these, there are two other commentaries belonging to the Advaita School, namely *Baskarîyam* and *Yadavîyam.* Of these, we have seen an old copy of *Bhaskarîyam,* in the Sanscrit Library, Vedanta Divartani, established in Tiruvalankadu in Mayaveram Taluq. (Will any friend intimate to us if this is still found there?) Of the other, Yadaviyam, we have only heard in stories. From what we gather from some of the ancient commentator's statements, there was one commentary

* Farrars' " Seekers after God," p. xii.

† The publishers ought to make this excellent volume available to every Hindu student. The cost of the book (14s.) is almost prohibitive.

called *Bodayana Vritti*, ascribed to Bodayana Muni. This is difficult to get in whole now. Besides, we understand there is a commentary in recent times composed by a Veerasaiva, and native of Bellary District, Somanadaradittyar and hence called Somanathiyam. There are two means of determining their relative priority among them, *i. e.*, by means of the history of each Acharya, and by means of their works. By these tests, Srimat Nilakanta Sivacharya's commentary appears to be first. Because, this Mahatma's doctrine is *Vishistadvaita;* to refute him *i. e.*, to establish the identity of Jiva and Brahman, Srimat Sankaracharya quotes the very words of the other; besides, his history shows that Sankara met Nilakanta, who had already written his Savia Bhashya, at Gokarna; and also because Srimat *Appaya Dikshita* Swamigal in his work *Sivadvaita Nirnayam.* states that Sirkanta's Bhashya was first, and Sankara's commentary was next. Next comes *Yadaviyam.* Because, we read that Sri Ramanuja was learning under Yadavacharya, and beame dissatisfied at the interpretation of Sutras, according to Sankara, and so wrote his own commentary refuting both Sankara and Yadavacharya; and also because, Vedantacharya in his stotra called *Yatirajapaddati* praises Ramanuja as one who refuted both *Sankara's* and *Yadavacharya's* Systems. In many places in the latter commentary, sentences from Sankara's occur. Srimat Ananda Tirtar's comes next. Because in his history, he is said to have refuted the writings of 21 commentators, and especially that of Sankara, and in some respects, that of Ramanujah also. Every body knows that Vallabhacharya's is quite recent. Because, many of those who became the disciples of Balaswamigal, when he visited South India, are still alive, and this Balaswamigal was a disciple of Vallabhacharya. But, though we do not know positively any thing as to the age of *Bhaskariyam*, yet in as much as it belongs to the Advaita School, and explains the text with reference to Upanishad texts, and it does not quote from any other commentators, and as we find passages in Srikanta's Bhashya on *Pasupada Adikarana*, very much like his, and the introduction to Srikanta's states that Srikanta removes by his commentary the doubts created by the commentaries of Purvacharyas. We may conclude this commentary is prior to that of Srikanta. So it is, that people speak of Bhaskariyam as even prior to that of Vidyaranyar's Veda Bhashya. This Bhaskaracharíar being a Vaishnava, it appears that Ramanujacharir has adopted portions of his commentary. Srimad Bhodayana's is prior to all; because, other cemmentators have quoted him here and there. From this we say, Bodayana's, is first; Bhaskariyam, second; Sri Nilakanta's, third; Sri Sankara's fourth; Yadaviyam, fifth; Ramanuja's, sixth Madhwacharya's seventh; Vallabiyam is eighth; Somanadiyam, nineth (p.p. 89 to 91).

We hope, from the above fact Prof. Deussen will see fit to retract his opinion that Vishistadvaita, Dvaita, &c., are the misinterpreting variations of Sankara's Advaita.

EXTRACT.

INDIAN: VERNACULAR EDUCATION.

We are favoured with two important pamphlets on the "Encouragement of Vernaculars," being reprints of the very able articles by Mr. C. V. Swaminath Aiyar which have appeared in the *Madras Mail* and *Madras Review*. In earnest and forcible language, the author points out the radical defects of the present system of education in the Universities and Government Schools. Too much stress has been hitherto placed on the desire of parents to see their children educated in English with the view of speedy employment, and on the side of those who control the University system, to prepare students for official appointments. The author shows that each of those views is radically wrong, as violating the first principles of social life and educational training. In the elementary and secondary schools, the youth ought to be taught in the "vernaculars," in order that they may grasp their own tongues, and be useful in their various spheres of social life; and in the Universities, the study of vernacular literature ought, at least, to have an equal place with English. Thus, by English modes and training, from the University down to the lowest elementary school, the acquisition of knowledge in native languages and literature would be encouraged and promoted, instead of being, by the present system, allowed to fall into desuetude. This is a natural and most reasonable mode of procedure, and the only way by which the masses of the people can be truly educated, and inspired, not only with a love of their own language, but a love of their past literature and history. As it has been indicated by the able writer, true education is not to "manufacture candidates for office," but to make them men—good parents, loyal citizens, enlightened and capable administrators, and just and beneficent rulers. We most cordially recommend the perusal of these pamphlets by all who desire to promote the happiness and permanent welfare of India.